COME to the ANNUAL MEETING, See Page 22.

CAXTON'S HALL, 10AM. & 3 P.M.

MARCH-APRIL, 1914.

EVANGELICAL CHRISTENDOM

3D.

in Christ.

The World's Evangelical Alliance

CONTENTS.

CONCERNING CHRISTIAN UNITY.

Essentials of Reunion.

SUNDAY GAMES.

Our Thanksgiving Fund.

GERMAN NOTES. WORLD MISSION NOTES.

BOOKS WORTH READING, &c.

PRICE SIXPENCE.

The World's Evangelical Alliance

(UNITED ORGANISATION)

19, RUSSELL SQUARE, LONDON, W.C.1.

£25,000 THANKSGIVING FUND.

£10,000. To consolidate the aims and world-wide interests of the Alliance; to develop new places for extension and prosecute Christian Unity and Co-operation in fulfilment of our Lord's prayer for Unity, and in hope of His Coming and Kingdom.

£8,000. To develop the interests of the Alliance in Home Evangelisation on plans already laid and waiting necessary funds.

£8,000. For relief purposes in Europe and countries beyond, particularly to suffering Christians in Russia.

£5,000. To rebuild and further Evangelical Work and faith in countries devastated by the War, and where the baneful influence of Roman Catholicism seeks to suppress the true Gospel.

THE War has seriously affected Evangelical work and workers in Europe, and countries beyond. Great distress prevails, particularly in the near East and Russia, calling for our prayerful sympathy and practical help.

The work of Reconstruction must include not only the restoration of Churches and Missions buildings, but the establishment of Religious Liberty; of love and fellowship amongst Christians of all Nations, and the starting of new activities, Evangelical and Evangelistic, to meet the opportunities and responsibilities of these momentous times.

This is an important feature of the work of the World's Evangelical Alliance. Already the Alliance is in touch with many centres and representative Christian leaders of Evangelical work throughout the world, with a view to a forward movement.

Will you help?

Will you ask God what share He would have you take in this urgent appeal—and give accordingly, and at once?

Cheques, etc., payable to the World's Evangelical Alliance, should be crossed "Barclays Bank, Bloomsbury Branch," and be forwarded to

Sir ANDREW WINGATE, K.C.I.E., Chairman,
R. C. HART-DYKE, Esq., Hon. Treasurer,
or to
HENRY MARTYN COOCH, General Secretary,

WORLD'S EVANGELICAL ALLIANCE,
19, Russell Square, London, W.C.1.

Evangelical Christendom

"Unum Corpus sumus in Christo."

March-April, 1920.

Concerning Christian Unity.

Too little notice has been given to the findings of a Conference of some Members of the Church of England and the Free Churches, which met at Swanwick in December last. As a Member of the Conference, and one of the signatories to the findings, the writer desires that the document should receive the widest possible attention and consideration, for Christian Unity will never be consummated unless we are willing to face without prejudice the fact that our Lord and Master on that last night of all prayed that *all* who believe on Him might be one. And unless we exhibit and practise the spirit of Reunion which kindles love and draws together, we may wake to find the antagonisms and criticisms of a doubting world so strong in their prejudice to Christianity that we shall be thrust together in interdenominational self-defence rather than super-denominational fellowship.

The greatest need of the moment in regard to Christian Unity is that we should all enter into our Lord's spirit and attitude towards it. It was the burden of His soul in face of the Cross, because the pathway He was about to tread was to bring into vital relationship and fellowship with Himself, not the world, but those chosen out of the world, all who in the successive stages of Christian witness from the Cross to the Throne should believe on Him. It was the central concern of His intercessory Prayer, not only because He knew all things, especially human weakness, and had borne patiently with the tendency to selfish ambitions and divisions amongst His disciples, but because He realised that nothing but a God-given and supreme love could bind and keep in fellowship those who by nature, though born again by grace, were, and would be, prone to the flesh rather than to the Spirit.

One of the greatest benefits of the Swanwick Conference on Christian Unity was the drawing together of widely separated and differing schools of thought and practice in fellowship and conference, which took notice only of relationship to Christ, with the single eye to His interests. There was a true desire to recognise imperfections in the light of a growing sense of the need for fellowship, based on a common understanding as to fundamental unity of origin and faith. Undoubtedly success accompanied the effort, although it would be easy to find points for criticism. Beyond the privilege of getting to know one another, and conference and prayer with many with whom one recognised he frankly differed, and vice versa, those days at Swanwick made history, and marked an advance towards Christian Unity, the influence of which extends beyond the "findings" which follow.

It will be noted that these findings in the ultimate (1) look beyond party names and divisions, and contemplate nothing short of "the complete union of all Christian believers in one visible Body"; (2) provide for the freedom of access to the Table of the Lord, at least "under special circumstances" which are defined; (3) ask the Churches to authorise such inter-communion; (4) suggest the initiation of local conferences for Prayer and discussion of the subject; and (5) call for a widespread development of local inter-denominational activity and fellowship, such as shall foster a truly catholic (we use the word in its Scriptural sense) spirit, and enable a vision of the needs of the world without pettiness or party emphasis.

The findings, in the view of some, might go further, but as a stage in advance, such a programme is one in which all can unite. We commend it to the forces of the World's Evangelical Alliance as worthy of its strong and widespread leadership. The programme is capable of extensions so as to include the work of witness and united Prayer: also special occasions for direct evangelistic effort. On such a programme new Branches and Members of the Alliance should be forthcoming in large and smaller centres. We shall lose nothing by becoming more catholic and enterprising; we may lose much by remaining self-centred and lethargic. The call is to work and witness. Under the burden of personal responsibility aroused through the Swanwick Conference the writer passes on the call of the Conference to action.

H. M. G.

Concerning Christian Unity.

Being findings of a Conference of some members of the Church of England and the Free Churches.

In the present divided state of Christendom there is no one adequate embodiment of the Catholic Church—the Body of Christ; and therefore the significance of all orders, however conferred, and of all sacraments, however administered, is to that extent obscured, and the power of each branch of the Church to serve the whole is diminished. We therefore approach the whole question of re-union with a deep sense of imperfection, combined with a growing realization of fellowship based upon a fundamental unity of faith. If ever the world needed Christ and the Christian witness, it needs it to-day; we acknowledge a widespread failure on the part of all to give that witness. We ask that the leaders and people of all Christian communions should recognise the supreme urgency of the question of re-union and should approach it in the spirit of corporate penitence for that which is in different ways the result of the sins and shortcomings of all.

(1) We affirm, therefore, that in so approaching the question, and in the action which must be taken in relation to it, no aim can be set before us less than the complete union of all Christian believers in one visible Body. It is in the wholehearted acceptance of this principle that we pass to our further findings.

(2) We are of opinion that members of all our Churches should be free to share in one another's communions, when they wish to do so, under special circumstances, such as the following:—

(a) When there is no communion of their own Church available.

(b) When Christians of different Churches are meeting together for fellowship and conference, and on special occasions of joint action and witness.

(3) The Churches should be asked to authorise such inter-communion.

(4) In view of such acts of inter-communion, opportunities should be given for instruction in each other's system and worship, with a view to better mutual understanding, and to the appropriation of the distinctive spiritual gifts which each body has to offer.

(5) The Archbishops and Bishops of the Anglican Communion should be asked to make the question of unity the central issue at the coming Lambeth Conference.

(6) Representatives of the Church of England and of the Free Churches should be invited to come together at an early date for conference and prayer on this question, *making such conference the first claim on their time and attention* until definite conclusions have been arrived at.

(7) In preparation for the re-union of the Churches a widespread development of local inter-denominational activity and fellowship should be encouraged, and we would urge the importance of fostering a genuinely catholic temper of mind among members of our congregations, so that they may feel concern for the whole Church as God's instrument for bringing in the Kingdom.

In putting forward these recommendations we fully realise that behind and beyond them lie the equally urgent questions raised by the divergence between Christian faith and practice; but it is precisely because of these that we feel the pressing need of re-union. The present situation demands the corporate witness of one Church. The furthering of Foreign Missionary enterprise, the promotion of the League of Nations, the re-ordering of society—in a word the establishing of the Kingdom of God, are tasks with which we cannot cope as individuals or as separate Churches. We cannot commend fellowship to the world while as Christians we are divided. If the Church stands for reality at all, it stands for the fellowship of men with God through Christ, and through Him with one another.

This re-union of the Body of Christ will not be easy of attainment. It demands of us prayer inspired by the faith that can remove mountains of difficulty, hope that refuses to be put to shame, and love which will overcome all that naturally divides men, and will bind us together in the service of God and man.

Notes.

H.R.H. The Prince of Wales, K.G.—Unbounded affection surrounds and follows our Ambassador Prince, whose openhearted and democratic actions have pleased all sections of the community. To our loyal and fervent prayer, "God save the King, and Queen Mary," let us not forget to add "and the Prince of Wales," that his God-fearing training and principles may develop and enrich the Righteousness of the Nation. Personally signed portraits of their Majesties already adorn the walls of the Alliance House, and the Council, feeling that it would be the desire of all that a portrait of H.R.H. should accompany these addressed a letter expressing loyal and good wishes for the success of his tour overseas, requesting at the same time that H.R.H. would before leaving sign a specially prepared photograph for the purpose stated. We reproduce the photograph and signature in miniature, also the letter received from Sir Godfrey Thomas, Bart., Private Secretary to H.R.H.:—

Edward P. 1920

"York House,
"St. James' Palace, S.W.
"February 27th, 1920.

"Dear Sir,

"I herewith return the large photograph which the Prince of Wales has been pleased to sign for the World's Evangelical Alliance.

"His Royal Highness has seen your letter, and desires me to thank you for the wishes of the Alliance on the occasion of his impending tour overseas.

"Yours truly,
"GODFREY THOMAS.

"The General Secretary,
"World's Evangelical Alliance."

New Vice-Presidents and Members of the Council.—The past year has taken heavy toll of those constituting the Council of the Alliance, which has led to the Executive taking steps to fill vacancies. Already the following have expressed their hearty sympathy with the principles and aims of the Alliance, and their willingness to serve its interests beyond Membership. As Vice-Presidents: The Chaplain-General, the Rt. Rev. Bishop Taylor-Smith, C.V.O., D.D.; the Rt. Rev. Bishop Welldon, D.D., Dean of Durham; Maj.-General Sir G. K. Scott-Moncrieff, K.C.M.G.; Sir Alfred W. Yeo, M.P.; Sir Charles Owens, C.B.; and Alderman Sir Lulham Pound, Bart. It is both a pleasure and privilege to announce that the Master of Kinnaird and the Master of Polwarth have also become Vice-Presidents of the Alliance, thus perpetuating honoured associations with which the name of the World's Evangelical Alliance has from the first been identified. The following have cordially accepted invitations to become Members of the General Council: Rev. H. F. S. Adams, M.A.; Prebendary A. W. Gough, M.A.; Rev. R. Kilgour, D.D.; Rev. H. Elvet Lewis, M.A.; Rev. J. Tolefree Parr; Prebendary C. J. Procter, M.A.; Rev. James Reid, M.A. (Eastbourne); and Harold Sully, Esq.

Rev. R. C. Gillie, M.A.—Honour has been set upon the World's Evangelical Alliance through the invitation to one of its beloved Honorary Secretaries, Rev. R. C. Gillie, M.A., of Marylebone Presbyterian Church, to become the President of the National Council of the Evangelical Free Churches for the year 1921-22, succeeding the Rev. F. B. Meyer, D.D., a Member of our General Council, who is President for the present year. The Alliance is laid under a great debt to Mr. Gillie, and immediately the Council became acquainted with the facts they unanimously adopted the following Resolution:—

> "The Council received with satisfaction information that the Rev. R. Calder Gillie, one of their beloved Honorary Secretaries, had been invited, and had promised, D.V., to become President of the National Council of the Evangelical Free Churches, succeeding Rev. Dr. F. B. Meyer in March, 1921. While congratulating the Free Church Council on their choice and acquisition for the Presidency during 1921-22 of one whose spiritual attainments coupled to charm of personality are so widely appreciated and honoured, they desire to express to Mr. Gillie their earnest hope that his temporary tenure of the office referred to will not suggest his severance in any way from his present and future official connection with the World's Evangelical Alliance. The Council believe and hope that the new sphere of service will rather assist the widening of fellowship and the development of the practical aims and work of the Evangelical Alliance. In thus unanimously expressing their congratulations, as well as their hopes, the Council take this opportunity to place on record their sense of the valuable services Mr. Gillie has given to the Alliance during the past five years, and to warmly thank him, also to record their thanks to God for the gifts of spiritual insight and power bestowed through His servant upon the widespread interests of the Alliance."

Mr. Gillie's letter of reply is couched in the most cordial terms, and a further unanimous Resolution of the Council expresses their warm thanks to him for the heartiness of his decision to continue as an Honorary Secretary during and after his limited term of office with the Free Church Council.

74th Annual Meeting.—We hope there will be a very large attendance at the Queen's Hall, W., on Tuesday afternoon, May 4th, at 3 p.m., when the occasion will represent the seventy-fourth Annual Meeting of the Alliance. Members and Subscribers are specially invited, but the meeting is, of course, free, and open to all. The subject of Christian Unity is a pressing and urgent one to-day, not only for the notable advance attained, but for the long and successful leadership of the World's Evangelical Alliance in this direction. Some influences give rise for concern, and there is need for emphasis upon the eternal principles the Alliance guards and promotes. It will be recalled that during the past year, on a notable occasion, H.M. the King made an important pronouncement on the subject, and the meeting of the Anglican Bishops next July adds to the significance of the outlook. Let us all endeavour to come up to the Queen's Hall on May 4th, not only in thanksgiving for what has been accomplished, but in expectation of greater achievements. God is on our side, for all interests of true Christian Unity concern the Person and work of His Son, our Saviour, Jesus Christ.

Sir Andrew Wingate, K.C.I.E., will occupy the Chair on the occasion, and we shall have the privilege of special addresses on Christian Unity from the Rt. Rev. the Lord Bishop of Uganda and Sadhu Sundar Singh. There will be tickets for free Reserved Seats (also the usual front seats for deaf and others at the uniform charge of 1s.), which can be obtained from the Headquarters Office.

The statutory Ordinary General Meeting of Members only for the transaction of formal business will take place at the Headquarters Office, 19, Russell Square, W.C. 1, on Thursday, April 22nd, at 3.30 p.m., to receive the accounts and balance sheet, and reports of the Executive Council and the Auditors; to elect the Honorary Officers and the General and Executive Councils; to appoint the Auditors and fix their remuneration, and to transact any other ordinary business.

Sadhu Sundar Singh, who is to speak at the 74th Annual Meeting of the Alliance, at the Queen's Hall, on May 4th, comes from India. He is a Sikh in the prime of life and fulness of vigour. He speaks English well, and his voice renders no difficulty in hearing him, even in a large hall. He is to speak on the subject of

"Christian Unity," in company with the Bishop of Uganda, of Kikuyu fame, if such a term is permissible for one who has but stood steadfast for the Evangelical and large-hearted interpretation of intercommunion against the influences of sacerdotalism. None interested in Christian Unity should miss this meeting if in or near London.

Queen's Hall Meetings.—In addition to the special meeting announced above, the Queen's Hall has been reserved for each of the first Tuesdays in June and July, D.V., and we express the hope that the important subjects adopted for united Prayer and Conference will ensure large attendances. On Tuesday, June 1st, at 8 p.m., the subject will be "Spiritism," and on Tuesday, July 6th, at the same hour, "The League of Nations."

Sunday Games.—The action of the World's Evangelical Alliance in this important direction has borne fruit. There was a large attendance at the Queen's Hall on Tuesday, March 2nd, at 3 p.m., when the Chair was occupied by the Earl of Haddo. Sir Herbert Nield, K.C., M.P., occupied the chair at the evening meeting, which was held in All Souls' Church, adjoining the Queen's Hall. Both Chairmen delivered inspiring addresses, expressing emphatic disapproval, on religious and secular grounds, of all attempts to legalise Sunday Games in our Parks and open spaces. Space precludes the publication of the addresses delivered by all, but elsewhere we include some of them; others are held over in the hope of future use. Unless the Lord's Day is to be taken by storm for secular purposes, and a National cataclysm ensue, Christians of all names will need to awake to greater concern and united effort. The following Resolution was unanimously adopted at the meetings referred to, being subsequently circulated to the Press:—

RESOLUTION *re* SUNDAY GAMES.

> This meeting, representing all sections of the Protestant Churches, heartily approves of the action of the London County Council in refusing to sanction the recommendation that certain of our metropolitan parks and open spaces be opened for games on Sundays as on other days; and believing that the observance of Sunday as a day of rest and worship is intimately associated with the moral and spiritual well-being of any Nation, calls upon Christians of every name to unite in prayer and energetic action for the protection of our National heritage of Sunday from all encroachments of secular work or selfish pleasures.

Anonymous Critics.—Honest and open criticism of societies, men, or things is always welcome when it is free from any spirit but that which should accompany brotherhood and love. Many will agree that these are days when it is not possible to please all, and even when those with high motives and the best of intentions are liable to be misunderstood and criticised. Some people, too, are better informed than others, and some see current political events in a wider setting than others, including the teachings of the Word of God and prophecy. By all means let us differ, but if differences need to find expression we prefer that they should be stated in terms which reveal the personality of the writer. In two separate directions, in one case a letter and another an article, statements have appeared criticising the great meeting held at the Queen's Hall on February 3rd to expose Bolshevism in its relation to Christianity. That meeting, spiritual in its inception and intent, was hugely successful and far-reaching in its results. A similar meeting organised on political lines and held later in the same Hall was sparsely attended; but our intention is not to draw distinctions. We only desire to ask whether it is not to be expected in Christian circles that those with criticisms to offer will at least append their names to what they write. Anonymous critics, particularly in the religious sphere, reveal a weakness of character as of argument. We say no more on this point. If any of our readers wish to possess in tabloid form facts concerning the antichristian nature of Bolshevism, and a refutation of the statement, published in an English Labour paper, that the Bolshevists have made of Russia a Socialist Republic of a very high order, we advise them to address the Primrose League (64, Victoria Street, S.W.1), who publish the leaflet. Here are four extracts, all of which found mention at the Queen's Hall, W., and the accuracy of which is upheld:—

THE BOLSHEVIST CREED.

> "Belief in God is merely a reflection of our vulgar worldly relations, and is tantamount to a belief in slavery. Those who believe in God are incapable of any struggle, for religion not only throws mankind into slavery, but keeps him there. Religion is like opium, it conjures up lovely dreams, but undermines and ruins those who indulge in it." (From a pamphlet issued by the Central Soviet Committee in Moscow, 1918.)
>
> "The Bolshevist Government has confiscated all Church property, real and personal. It has suppressed Sunday Schools and has expressly forbidden Church schools or educational institutions of any kind, and prohibits religion from being taught or studied except in private.
>
> "Before the Revolution every newspaper and every periodical published on Easter Sunday throughout the Russian Empire carried the commemorative headline: 'Christ is Risen.' On Easter Sunday of 1918 the Bolshevist publications substituted the legend:—'100 years ago to-day Karl Marx was born.'
>
> "The cruelty to which priests have been subjected in Soviet Russia has been fully established: an Odessa priest, recently arrived in Riga, records that Fr. Nikitsky, who was sixty years old, was ordered to open his mouth to receive the Sacrament, and a pistol was fired into it—that was the Bolshevik sacrament. Fr. Dmitrievsky was made to kneel down, and first his nose, then his ears, and lastly his head, were cut off."

National Paganism—Plain speaking which reveals a sin-sick world and nation and the need of repentance and cleansing is unpopular. Both Dr. Selbie and Dr. Meyer have accordingly come in for sharp criticism, the latter for his courageous address before the Free Church Council at Leicester. Sin is sin, under whatever name or dress it appears. It separates a nation as well as the individual from God. Man might not recognise it, so prone is human nature, or ignore it, unless in all ages God had provided and sent prophets to expose and denounce it. And they have all come in for the same criticism. The great purpose of the Church is to be the physician to souls, to expose the evil and apply the remedy, which is the "old-fashioned" but eternal Gospel of Christ, cleansing through the Blood of the Cross and salvation through the Righteousness of Christ and Faith in Him. Dr. Meyer is in good company with "Jeremiah," and the Church needs more such prophets, "gloomy" though they be styled.

Armenia.—The one word arouses a wealth of sympathy, and it is all needed. The presence in London of the Patriarch of Armenia gave opportunity to the Council to receive His Beatitude at their meeting on March 25th, and to assure him of the fullest sympathy of the World's Evangelical Alliance with the sorrows of Armenia, and the object of his visit to England. The following Resolution was handed to His Beatitude, and we believe it will have the sympathy and approval of all readers:—

RESOLUTION *re* CONSTANTINOPLE.

"This Council, bearing in mind the initial and sustained sympathy of the World's Evangelical Alliance with the sorrows and sufferings of Armenia, and bearing with feelings of indignation and protest of the recent renewed massacre of Armenians under Turkish rule, desires to associate itself with the memorial addressed to the Prime Minister by well-known leaders in the Churches, and others, and records its unanimous opinion that there will be widespread resentment and indignation in all English-speaking lands, as well as at home, if the cruel and corrupt rule or regime of the Turk is allowed to remain in Constantinople, or in any of the lands where he has sought to exterminate his innocent victims."

"Still at the Vatican."—This is the title of a welcome leader in the *Daily Express*, and which we are glad to reproduce. We learn that in the United States of America, where a deputation from Ireland has been for some months past setting forth the religious aspects of the Irish crisis, much surprise has been created as the speakers have shown that the religious question is at the root of the trouble, but the following paragraphs from our contemporary so ably express the Protestant view that we need not comment further:—

"In December, 1914, a special mission was sent from this country to the Pope. At its head was Sir Henry Howard, who reached Rome on December 22, 1914. A great deal of opposition to the mission was manifest at that time, on the grounds of Protestant feeling and the Act of Settlement. That Act, the charter of our Protestant succession, seems, if words mean anything, to make such a mission illegal in practice, as it is assuredly opposed to the tradition and custom of the Constitution.

"In December, 1914, opposition was silenced by the necessities of the hour and the character claimed for the mission. It was to be purely temporary, a war measure, designed to frustrate the knavish tricks of our enemies. Sir Henry Howard was to bring to the Pope's notice the true facts governing our resort to arms and to keep him accurately informed. As such the mission was accepted, even if many found a difficulty in believing that the Vatican needed personal guidance in discovering truth which leaped to all truly neutral eyes.

"The war lasted long, and 'temporary' acquired, as many discovered in many ways, a new meaning. Count de Salis (a fine Anglican title) succeeded Sir Henry Howard on December 2, 1916. *The mission is still at the Vatican.* Why? It never had any success. The Vatican was always unfriendly. The Holy See saw the war through German-tinted spectacles and has earned its monument erected by the grateful Turks.

"We do not wish to approach this question in any spirit of bigotry, though we claim that the widest toleration and the utmost respect for the Catholic faith are consistent with a determined attachment to the Protestantism of this country. But why leave at the Vatican a mission which irritates public opinion, which is questionable as to its legality, and of which the pitiful results have been seen not only in the decided pro-Germanism of the Holy See but also in the anti-British tendencies of the Roman Catholic Church in Ireland?

"Religious strife is a curse in free countries. The mission is a needless cause of offence."

Missionary Reunions.—Large attendances have accompanied the monthly Missionary Reunions in the Alliance House. Members are learning how easy of access Russell Square is, and as the Alliance House is but three minutes from the Tube station many find themselves, even on a wet day, able to reach the meetings almost under cover the whole way. On February 19th we welcomed Prince Ocherrin, of Haeju, who spoke on Christian life and difficulties in Corea, and at the close responded to a series of questions, evidencing how great was the interest aroused. Sir Andrew Wingate, K.C.I.E., kindly presided. On March 18th the drawing-rooms were densely crowded to hear a lecture by Dr. A. T. Schofield on "Modern Spiritualism as a Science and Religion." Mr. Albert Head kindly occupied the Chair. Dr. Schofield knows his subject thoroughly, and his lecture was notable for its scientific learning as for its sympathetic and spiritual treatment of the subject. It is helpful to know that science has not established any actual communication with the dead. No doubt communications with the middle heavens, which we are told in the New Testa-

ment are peopled by wicked spirits, have taken place, although so much palpable fraud accompanies the whole subject that even this is open to complacency. We have always held that supposed communications with the departed are the communications of evil spirits impersonating the dead. On another page we review Dr. Schofield's book on the subject, and strongly urge all readers interested to possess themselves of a copy.

Korea.—The Council, having satisfied themselves concerning religious disabilities and persecution in Korea, have prepared and forwarded a Memorial thereon to the Governor-General of Chosen.

Progress in Liverpool.—The Annual Meeting of the Liverpool and District Auxiliary, held on February 24th, was an inspiring one, notable alike for its influential platform as for the heartiness which characterised the proceedings throughout. Our friend and chairman of the Liverpool Committee, Mr. Thomas A. Leigh, is to be congratulated and thanked. We hope his arduous duties may be relieved in accordance with his desire by the offer of some large-hearted and representative Liverpool layman to fill the vacancy in the Hon. Treasurership of the Branch. It was a matter of the deepest regret of all that Lord Russell of Liverpool, who with Lady Liverpool, had invited representatives of the Alliance and the Liverpool Churches to tea and conversazione before the meeting, was taken ill a few days previously, and passed peacefully away shortly after. At the outset of the meeting Mr. Leigh made reference to this sad loss, and requested all to evidgnce by a silent and standing vote their deep regret, as well as their respectful sympathy with Lady Liverpool and members of the family.

With Canon Irving, the new President of the Branch, in the Chair, and two such speakers as Prebendary Grose-Hodge, the Rector of Birmingham, and Rev. R. C. Gillie, who travelled specially from London, a rousing meeting was assured. Notes of Prebendary Grose-Hodge's eloquent appeal appear on another page.

Visit of H. H. Prince Anatol Lieven, M.C.—When the Council heard that Prince Anatol Lieven was to pay a short visit to England they immediately invited His Highness to accept the hospitality of the World's Evangelical Alliance, which enabled him, accompanied by the General Secretary, to address four special united meetings, all of which were largely attended and fruitful in their contribution to new interest in the spiritual condition of Russia. Those who had the privilege of hearing Prince Lieven realised the presence not only of a true patriot, for Prince Lieven fought and was seriously wounded, in the recent War, but of a faithful and enthusiastic servant of Jesus Christ. We learned much concerning Russia, of the forces at present holding so large a portion of Russia under a baneful influence, and concerning the hopes, and, we hope we may add, the opportunities of the near future. Prince Lieven made it clear that what was most needed in Russia was not emphasis upon denominational influences, but the true spirit of brotherhood and the unity of the Spirit, such as the World's Evangelical Alliance represents, and has for long years sought to spread. The call to the Alliance to take up the responsibilities was unmistakable and urgent. Failing such influences, others would prevail. Prince Lieven has passed on to rejoin his wife and family, but his messages will live, and we trust will find adequate response, not only in Prayer for Russia, but in practical giving, without which the cry of Russia's millions for the sympathy of British Christians and the Gospel of peace must find bitter disappointment. By request we print some lines quoted by the General Secretary in his address at the Queen's Hall, on February 3rd:—

"God, the All-Merciful, Russia lies bleeding,
Stabbed by her traitors, and mangled by foes;
Hear as we bend before Thee interceding,
Look on her agonies, pity her woes."

Jonah and the Fish.—An esteemed writer, in a cordial letter, calls our attention to some remarks in our last issue on the subject of the book of Jonah. He appears to think we might be more sympathetic with the critics, and lean towards the modern view, which, apparently, would leave Jonah in the allegorical setting to which we objected. A good story is told of, we believe, a former Bishop of Ripon, who, when addressing an open-air meeting on one occasion, was interrupted by an atheist, who asked him if he believed that Jonah was swallowed by a whale. "When I go to heaven," said the Bishop, "I'll ask Jonah." "But supposing," the critic persisted, "that he is not there." "Then you will have to ask him," was the retort, and the audience laughed uproariously, while the atheist made himself scarce. Our Lord believed in the historicity of the Book of Jonah, and so do we.

In Memoriam.—We chronicle with deeep feelings of loss the home-call of Rev. Dr. J. Gordon Gray, Presbyterian Minister at Rome. He was a warm friend of the Alliance and a great Evangelical Christian. He met our Executive Council before returning to Rome last September, and we had looked forward to seeing him again in the Eternal City, but he has gone in peace to the City which hath surer foundations, whose Builder and Maker is God.

As we are going to Press we learn with deep regret also of the passing of Dr. Crozier, Archbishop of Armagh. We shall refer to this great loss later.

Essentials of Reunion.

By Rev. THOS. J. PULVERTAFT, M.A.

No one who has followed carefully and sympathetically the discussions on reunion during the past twelve months can fail to be filled with a spirit of disappointment. For some time past attention has been diverted from the duty of individual Christians drawing closer together, irrespective of denominational attachment to the problem of the reunion of the Churches. It was thought that as the Churches are corporations composed of large numbers of adherents, the best means of bringing our "unhappy divisions" to an end was by arranging concordats that would enable the Churches to coalesce in some way that would preserve the contribution all can make to the fulness of the Body of Christ. We recall how some years ago the missionary world was thrilled by the narration of the part all the races on the earth will play in the great Church that will consist of the best of all men from every nation under heaven, and how the Body of our Lord would then have a richness and power of adaptability to the work of bringing men and nations to Christ, which it does not now possess. A similar ideal has taken possession of many of our Church leaders. They wish, and rightly wish, to preserve all that is denominationally best in the service of Christ, and they have an ideal that all this can be conserved in a great united Church.

Ambiguity Undesirable.

Conferences innumerable have been held. An excellent spirit pervaded the gatherings, and in some cases fundamentals were fairly faced and resolutions were adopted that were free from ambiguity. In many, however, it was deemed wise to conceal differences by insisting upon what was held in common and to veil conflicting ideals under phrases that had different meanings to men of different schools of thought. Nothing is ever gained by ambiguity. Two cannot walk together unless they be agreed. Even a shibboleth will not unite men unless it has the same meaning to all who adopt it. Language to be useful practically must connote the same thing to those who employ it. Otherwise the moment is sure to arrive when those who see their differences will separate with a feeling that they have either been the victims of a delusion or else have been outwitted by those who knew they were giving a different value to the words used by them, and by those with whom they appeared to co-operate. We may state at once that in our opinion no unity is worth attaining unless it is the outward and visible sign of a common attitude of soul, a fundamental agreement on principles, and a shared desire to follow the Risen Lord as Master of Life, Guide of action, and supreme Judge of right and wrong—in morals and doctrine.

The Historic Episcopate.

Two matters have become clear as the result of recent discussions. The Historic Episcopate does not mean the same thing to certain leaders of the Established Church and prominent men in Nonconformity. Even when watered down to the constitutional Episcopate it has conflicting meanings. One school sees in the words a body of men who derive by linear transmission from the Apostles the supernatural privileges which alone give validity to ministerial office and ensure the gift of sacramental grace to those who draw near to the Table of the Lord. The other school consider the Episcopate a development under the guidance of the Holy Spirit of a form of Church Government, which owes its sanction to the body of believers, and through its antiquity and power of adaptation to local needs is able to maintain efficiency and good government in the Church. The former school asserts no Bishop—no Church—no Sacrament. The latter holds that in the teaching of the New Testament and early Church there is no essential form of Church Government laid down, and repudiates, with all the strength of Christian conviction, the idea that a true Christian Ministry and Sacramental grace are in any way dependent necessarily on the transmission of Orders through Episcopal hands. We are told that no reunion can take place unless the ideal of Episcopal Succession is adopted in practice without regard to any theories of the Episcopate, but all must act

as if that special theory of Apostolic succession is alone true. The day when a man who has not received Episcopal ordination administers the Holy Communion in a Church heretofore associated with Episcopal succession will see the disruption of that Church, for it will involve the sacrifice of a principle that is fundamental and cannot be sacrificed without dishonour to the Head of the Church. There is no ambiguity in this attitude. It is stated with the utmost clearness, and its outspoken manifestation has brought with it sorrow to many who believed that the lessons of history and experience had been appreciated by those who took part in Conferences. The non-Episcopally ordained state they cannot disown their apostolic ministry, and dare not act in violation of their consciences by accepting any ordination that will slight their ministry of grace.

The attempt to keep ordination problems out of the arena of discussion has failed, and very many on both sides admit that the hopes they cherished of unity have vanished and there is no prospect under existing conditions of seeing their realisation.

Historical Relationships.

On the other side, there has been a recrudescence of history that was not unexpected. The Free Churches came into existence in many instances as a revolt against the union of Church and State. Even when they did not there has grown up in very many individual cases the conviction that the Royal Supremacy is an affront to the Headship of Christ, and that as long as the Church of England is established there is no prospect of Reunion. Men whose forefathers separated from the State Church on this ground cannot dream of uniting with a Church that is allied with the State, whose formularies are an appendix to an Act of Parliament, and cannot change them without the consent of the Civil Power. They hold that such bondage to the State is not only unscriptural, but anti-scriptural, and in their consciences they cannot coalesce in any manner as organisations with the National Church. Many Churchmen who are keen for Reunion are strong upholders of the connexion between Church and State. They consider it in full accord with the teaching of the New Testament, and believe that the English Establishment has been used by God for the blessing of the English people. These men share to a large extent Free Churchmen's ideals of the place of the Episcopate in the Church, but are strongly opposed to their conception of the anti-scriptural character of the relations between Church and State.

On those two grounds we see a cleavage that has worked disappointment in the ranks of those who have prayed and worked for unity. They are further apart to-day than they seemed to be a year ago. We say "seemed" to be, for in reality there has been no real change in their attitude. They debated questions that paved the way for a concordat. They avoided problems that were sure to divide, and now they are in danger of drifting apart.

Is this a necessity of the case? Are Episcopacy of the Tractarian type and the separation of Church and State essential to Christian Unity? Is there anything in either that places an irremovable barrier between the severed branches of the Church of Christ?

The Lambeth Conference.

The Lambeth Conference, which meets next July, will consider as the most important subject to be debated and resolved upon, the problem of Christian Unity. Nearly three hundred Bishops will assemble. They are men of very different types. Many of them, while valuing Episcopacy as the oldest and best proved form of Church government, repudiate whole-heartedly the dogma of Apostolic Succession, which they hold to be the creation of ecclesiasticism, and by no means proved by Scripture or by the practice of the early Church. They also come from many different lands, and the vast majority of them are at work where there is no State Church. As Corporations, their Churches enjoy all the freedom of action that now belongs to the Free Churches in England, and whatever their opinions may be on the question of Disestablishment in England, they are convinced that an Established Church is not a fundamental necessity for the spread of the Kingdom of God. They also, for the most part, work in fields where the Anglican Communion is in a great minority, and they see that God is blessing richly non-Episcopal Churches. In some cases already plans for Reunion have been discussed which are framed on lines that are very different to those involved in the doctrine of Apostolic

Succession. They approach the problem from a very different angle to that occupied by their British brethren, who have been foremost in denouncing the ideals that were supposed to be making headway at home. These men, too, will be heard in Conference, and their voices will carry weight.

Scottish Reunion.

When our eyes are fixed on Scotland we see principles at work there which have a lesson for us in England. The United Presbyterian Church of Scotland was fundamentally opposed to the Union of Church and State. The Free Church of Scotland separated from the Church of Scotland on certain questions of patronage involved in the then union of Church and State. But it had never denounced the Union of Church and State as opposed to Holy Scripture. Both these Churches have united and become the United Free Church of Scotland. To-day the plans for the Reunion of severed Presbyterianism in Scotland have taken shape, and before many years have passed we shall, in the Providence of God, see One instead of Three General Assemblies in Scotland, and a great, compact Presbyterian Church embracing the vast majority of Scotch Christians.

World's Evangelical Alliance.

We call attention to these facts to make plain that the World's Evangelical Alliance considers the spiritual unity of God's Children something far more important than any form of Church government and existing system of relationship between Church and State. We have had Episcopal Churchmen—keen for Establishment—working and praying with Free Churchmen—non-Episcopal and disestablishment supporters. That which united them was far more important than anything that divided them. They stood, and stand, for living Unity in the Body of Christ. They acknowledge Him to be their Lord and Master—they follow as far as God illuminates their consciences—the teaching of Holy Scripture, and they hold "in essentials unity—in doubtful matters liberty, and in all things charity."

The forthcoming Lambeth Conference will probably lay down the lines of policy of the Anglican Communion. Its predecessor, in 1888, adopted the Lambeth Quadrilateral—variously interpreted by men of different schools of thought. In 1908 influences that suddenly intervened wrecked a hopeful outlook and caused the acceptance of a policy of reunion that has broken down. Will 1920 bring us a more generous outlook upon the problems of unity? Much has happened since 1908. The fate, not of Christendom, but of the Church of England, will be determined at the Conference. If it repel the rapprochements made in Kikuyu and elsewhere, if it shows itself captive to the dogmas of neo-Tractarianism concerning the Ministry and Sacraments, then the breach between Anglicanism and the Free Churches will be widened and hopes of unity will be destined to disappointment. If, on the other hand, it recognises the fruits of the Spirit as seen in the Churches of the Reformation, it has the most glorious opportunity that has ever presented itself to assembled Bishops of the Anglican Communion. By plain, unambiguous assertion of the Mind of Christ and the Apostolic Church it can break down barriers that now exist, and can open the way to full co-operation and the expression of that inner unity which we know is real. The Conference calls for our prayers. The leaders of the Free Churches, too, demand our prayers. Let us, then, call upon our God to give to all a right judgment in all things and true views of the proportion of faith and order, on which so much depends.

"It is right to work and pray for Unity, even when the prospects give little ground for hope; but it is useless to talk vaguely about Unity. Some terms must be defined. Some stipulations must be clearly outlined. Inter-communion must be asserted as the absolute essential without which all phrases about Christian fellowship are meaningless. As long as any Church holds that the Lord's Table is to be reserved solely for its own members, and that the invitation of those who are not its members involves something like sacrilege, it is folly to talk of unity. It simply does not exist."—*Selected.*

Sunday Games.*

By Rev. R. C. GILLIE, M.A.

On this much-debated question, the World's Evangelical Alliance presents the stedfast mind as distinct from the shut mind. We have no desire to interfere with anyone's personal convictions or personal behaviour by unnecessary compulsion; our desire is to convince the individual through appeal to the mind and to the heart. But at the same time we have definite principles with regard to this question; and whilst we may differ as to the application of these principles, we are united as regards the principles themselves, and that these principles lead us to demand on the part of the nation and the public authorities a certain course of action. The principles are three.

The Lord's Day.

First of all, we take the Christian view of the Lord's Day. It is the day which the Christian Church adopted when marking the fact that they worshipped a risen and triumphant Lord. The first day of the week is Christ's victory day, and what Easter emphasises we recollect and commemorate every Lord's Day. Therefore the day is to be held for His honour. That is our pre-eminent guiding principle, and we say we cannot honour Him rightly without worship, without the fellowship of worship and without the order of worship. We are quite unashamed to avow that we want to be and to do an honour to Jesus. We are united absolutely on that principle. As to the precise applications of what honour to Jesus involves, there may be difference amongst us.

The Fourth Commandment.

The second principle is that the heart, the spirit, the essence of the Fourth Commandment, is this—that one day in seven is needed for man's effectual and healthy life; one day in seven of rest. We claim our Lord's support and illumination of that Fourth Commandment, and we know that He said distinctly, "Man was not made for the Sabbath," and by that utterance He declares that the Sabbath is neither to be a fetish nor a fetter, neither a bond nor a burden. But He said, with equal clearness—and it is significant that He said it when He was fighting against Sabbatarianism—"The Sabbath was made for man." It is not to be obliterated; it is God's gift to mankind, it is part of God's plan for His men and women. Jesus never abrogated the Fourth Commandment, but transformed it, deepened it, illuminated it, and we say the principle of the Fourth Commandment is this—a day of rest, one in seven, and it is carried over into our observance of the Lord's Day.

A Charter of Freedom.

Our third principle is this: that this is to be applied. As our noble chairman (Lord Haddo) said so strongly and firmly, the Fourth Commandment, so often derided, is a charter of freedom for the weakest and humblest in the earth. The great declaration in the second version of the Ten Commandments—in the fifth chapter of Deuteronomy—concludes thus, in the Fourth Commandment: "that thy manservant and thy maidservant may rest as well as thou." Therefore, certain restrictions, certain limitations, are necessary. If the strong, the young, the rich, those in command, do entirely what they like upon the Sunday, then the weak, the humble, the servants, the employed, will be forced to do a great deal that they do not like. There will be captives in the house of labour on the day that God means to be a day of rest. Therefore we ask for certain restrictions.

The chief thing about Sunday is that it is a day of emphasis, of emphasis upon our Lord and His rising from the dead. The restrictions are necessary that there may be the largest blessing to the largest number as a protection against selfishness. It is only when one makes the acquaintance of certain of the public who are constantly appealing for the demolition of the Sunday, that one finds how grossly selfishness is entrenched in their hearts. I remember, when I was a minister in Eastbourne, making a plea in my pulpit that in order that the boarding-house people might have the

*Address given at the Queen's Hall, on March 2nd, 1920.

Sunday evening free the visitors should be content with a cold supper. I soon received a number of abusive, anonymous postcards that were a revelation of the kind of man who had made such a demand upon visitors on Sunday. Well, we have got these three principles clear. I repeat, we may differ as to their application.

There is no doubt we have altered from fifty years ago in the way in which we apply these principles. I think there may have been mistakes in the change. I think there have also been gains in the change. But we stand firm upon these principles, and we mean to defend them.

When we turn to the advocates of Sunday games and of the National Sunday League, what is our chief complaint against them? Not that they are blasphemous, not that they are profane, not even that they are necessarily irreligious. Our chief complaint is that they are lacking in intelligence. That is it. They are shallow, they have not thought things through, they lack the long view. What we demand of them, when they attack us on our principles, is that they should reveal their principles and their final aims.

Three Pertinent Questions.

Therefore, I should like to ask three questions. The first question is this: Do they intend to obliterate Sunday? Is that what they want? Do they want a day that shall be just another Saturday, a weekly Bank Holiday? Do they want a day without the sound of the Sabbath bells that Dr. Horton had in his heart and mind as he prayed? Do they want a day without any emphasis upon the recognition of God? When we ask such questions, immediately they cry: "Ah! Sabbatarians!" An ugly word that stands for an ugly thing, and everybody knows it is a travesty of the Christian position to-day. We hate it just as much as we hate "Latitudinarianism." It does not represent our convictions. But it does not matter our being in the pillory for a little while. Our forefathers had to go through the pillory many a time. I do not mind if only these opponents of ours will stay in the witness-box. I ask, Do they mean to obliterate Sunday? If they say "No," then I ask, "Where are you going to draw the line, how much further do you want to go? Here in London you have got Sunday concerts, Sunday excursions, open cinemas, Sunday newspapers. Now, what tremendous bastion of Sabbatarianism do you want to carry away next? Where are you going to stop and say, 'That's the bit of Sunday I want left'?" If any people say designedly, "Yes, we want to sweep away Sunday; it's a bit of theological lumber," then I say that from a humanitarian and economic point of view, as well as from a religious point of view, these men are enemies of the nation's welfare, they are helpers of the nation's degeneration, and they are dupes of their ill-considered desires.

I have another question to ask. Some men answer niggardly, "I do not want to obliterate Sunday, but I want to shorten Sunday." Then I ask, "Ah! do you want to truncate Sunday, do you want Sunday to stop at twelve o'clock, at one o'clock?" If they answer, "Yes," then I present this plea: "Our Sunday schools, our Bible classes for young men and women—they meet on Sunday afternoon. I claim that they are a moral asset for the nation. Sunday school children are not child criminals, and the good qualities that exist among children are cultivated in the Sunday school. Are these people who want to truncate Sunday prepared to stab to the heart Sunday school and Bible class work? If so, they deserve condemnation.

Further, Sunday afternoon and evening is the time for rest and worship for tired mothers, for domestic servants, and for many humbler people. Why should they be deprived of their opportunity for rest and worship, as they would be if public approval were given to truncate Sunday?

The Continental Sunday.

What is the plea for a truncated Sunday? Has there been so much success with it on the Continent? Frankly, these people are out for a Continental Sunday. Well, let them say so if they really mean it, and then we are prepared to challenge comparison in religion, in morality, in happiness of home life between any nation that has had the Continental Sunday and our own. We do not say that our Sundays could not be improved by the grace of God. There is a greyness that might be taken out of Sunday; there was a little touch of the prison-house about some homes on Sunday in past

days. We do not say that our Sundays could not be improved. But we say deliberately that we want the whole day for God, and we want it for the sake of our young people and for the sake of the weaker and humbler.

My last question is this: Do they want Sunday to be merely a rest day with just a flavour of religion, with just a kind of aroma of religion, with just a tincture of religion, but without religious observance? There are some men and women who are quite frank and tell you that is what they want; that the kind of worship they think is necessary, and all that is necessary is the worship in the green field, the worship through beautiful music. I sometimes look in my papers to see if they want us to worship in the football field! I believe in the glorious messages of God through nature; I believe in the wind of the Spirit that can sound in great music; and I believe in healthy athleticism for young men and young women. Oddly enough, one or two of the speakers this afternoon and this evening, in their youth delighted in the football field. So we are not speaking for the expulsion of athleticism. But to suggest that such casual influence, such casual emotions, such casual thinking stand for religion betrays to me—well, not only an uninformed mind, but a mind incapable of accurate and intelligent thought.

A Challenge from Conviction.

Religion deserves as much attention as business; religion demands as much concentration as athletics. And yet the suggestion is that one can have a Sunday leaving out emphasis on God and the full opportunity for worship, and yet have religion. When I hear people speak like that—well, really, I come to the final conclusion that cant has ceased to exist within the churches, and has gone to dwell in snug social, and even athletic, and sometimes journalistic, services, where it is supposed never to present an appearance.

We have our principles. We are prepared to state them. We are prepared to adapt the application of these principles as opportunity leads us. We ask those who oppose them and our action to state theirs, and to say frankly whether they want to deify the body on the Sunday afternoon instead of worshipping the God of all; to state whether they mean that the tide of materialism is to be unchecked by rest devoted to thoughtful, quiet speech and faithful worship. We ask them if they think that the nerves of this nation are so untranquillised that such recreation as that won't be good for the community rather than the stimulus of excitement. We ask them to meet us in the open and let us know what they want, and when they do we have the confidence that by the mercy of God, still holding and ruling this nation, a great body of at present inarticulate Christian conviction will express itself; we have the confidence that many young men and women who have not thought of that will come to see that, unless they disturb themselves, when we are greyheaded there will be no Sunday left to think about. We have confidence that there is a Christian spirit remaining in this nation that will recognise that Sunday is a gift from God, a gift to be utilised, a gift to be honoured, and also a gift to be protected.

" Satan had a vision five and thirty years ago,
When England lost the great faith and said she didn't know,
He whistled up the wicked dwarfs from all the nooks of night
And set 'em to the new trick of proving black is white,
Crying,
'Come my intellectuals, trample on the dead,
Trample truth into the dust and throne yourselves instead.'

" And so it was the rebel imps, in sooty reds and blues,
And little squint-eyed epigrams with scorpions in their shoes,
And white-hot cinders in their breeks to make 'em act like youth,
Came hopping on their hands from hell, to dance upon the truth,
Squeaking,
'All that you have ever dreamed is ashes now and dust,
God's a force—like heat, we think—and love is only lust.'

" They cackled (how they cackled!), crying everything was new,
The old truths were all false, the new lies were true.
By play, by book, by poem it was easier to say
A new thing, a false thing, than walk the stricter way
Singing,
'It was hard, hard to climb, when only truth was true,
But all may violently run, down into the new.' "

From a poem by Alfred Noyes in a recent issue of *Blackwood's Magazine*.

Reunion Notes.

The World we Live in. Dr. F. B. Meyer—President of the Free Church Council—delivered a speech in Leicester which has attracted the notice of the whole of England. Dr. Meyer is a man who feels deeply and speaks strongly. His record of service is before the world, and no one who knows him doubts his sincerity. He is disappointed by England after the war. So are we all. The dreams dreamed by many of a new England have not come true. We never were victims of the delusion that with the coming of peace the golden age would begin. We saw the tendencies that were at work in society, and knew that the condition of England after the war would be determined by the condition of England during the war. A lowering of the moral barometer of English life was observed as the war dragged its long terrible length along. When peace came the better elements in society gave thanks to God. For a moment it would seem that the heart of England acknowledged the hand of God, and that the people had realised its dependence on Him. That hope soon faded, and now we find the triumph of material ideals and the general neglect of God and the ordinances of grace. Dr. Meyer, in his survey of contemporary life, sees abnormal crimes of violence, race degeneration, brutalities of the prize ring, immodesty of fashion, sensuous dancing, the substitution of Spiritism for Religion, the craze for amusement, and the ostentatious extravagance of the profiteer. Do these exist or do they not? We have only to open our eyes and give the verdict. It is easy to say that criminals have not increased, that the race is sound at heart, that the prize fight is only boxing at its best, that all dances are not sensuous, and that fashions are being modified. Many, too, will argue that Spiritism is only a passing phase, that the world must have amusement, and that had we as much money in the hands of those unaccustomed to possess it we should have had worse extravagance before the war. Such special pleading does not carry conviction. The public conscience is not as sensitive as it was, and to take one point only, the men who are the heroes of the Ring in England and America are by no means good specimens of men—judged by any standard of culture or public spirit—much less by Christian teaching. The truth must be told. The Church has to fight the world as it ever has had to do so in the past. God's people are not taken out of the world—they are kept from the evil in the world and they are called upon now to witness by their example to the truth of the teaching of the Lord Jesus, who alone can regenerate the age. They will show their saintliness by their power of winning their friends and acquaintances to love the Saviour. That is the witness we are called upon to show.

France and the Vatican. No more startling change in national opinion has been made by the war than in the attitude of France to the Vatican. Against the wishes of the French Bishops, the Pope took steps that led to the rupture of the Concordat and the consequent breaking off of relations between France and the Vatican. France now has re-incorporated Alsace and Lorraine with her other Provinces, and in that part of the Republic the relation between the local Roman Church and the Vatican is governed by a Concordat. The break-up of the Austrian Empire places Rome in a different position to the races that composed it, and in the East and Far East, as well as in Africa, the Vatican has influence which it is hoped may be employed in favour of France, if she is represented at the Vatican. It is urged that France needs religious peace, and that the resumption of relations with the Vatican is a matter for the domestic interests of France rather than for her position as a world Power. Expediency, not principle, is at stake in the minds of Frenchmen, who are much influenced by our dispatch of an Envoy to the Vatican, when it became advisable for us to have some one on the spot who could counter German lies and counteract Teutonic intrigue. With us in England principle has governed our relations with the Vatican. We are a Protestant Power that loves freedom. We have found the Vatican the foe of freedom, and our experience during the war did not enhance our opinion of the moral weight of Roman statecraft when questions of morality were at stake. Rome showed a marked preference for German absolutism, and did not scruple to abandon her own children when Germany seemed likely to win through to victory. We are well aware of the supposed influence of Rome in Quebec, Australia, and Ireland. Rome had that influence during the war. Rome had a representative of England at the Vatican during the war. Did Rome stop the anti-English propaganda in Canada, Australia, and Ireland during the critical months when we needed a united Empire, and the Roman Catholic elements alone refused to respond to the call of duty and service? We know that memories are short, and that expediency leads statesmen to take steps to meet a temporary exigency when the steps themselves may involve a permanent change of policy. England must walk warily if she is not to be beguiled into accepting the apparently attractive prospect of securing rest from Irish and Colonial worries through Papal anathemas of those who are calculated to cause her trouble. The Curia may be trusted to look after its own, not England's, interests, and the presence of an Ambassador will not move the astute minds who govern the Curia one hairbreadth from their determined course.

Ireland. Our hearts go out to our Irish brethren in the South and West. They are in a small minority. Politically powerless, they are surrounded by those who differ from them in faith and politics. They love their native land and wish to see it freed from all oppression. They are prepared to do all in their power to conciliate their neighbours, provided they are not asked to sacrifice their principles. They are called the "English garrison," and they have suffered much during the contemporary outbreak of organised murder and lawlessness that degrades our sister isle. We earnestly hope that the fullest possible safeguards will be introduced into the Home Rule Bill to protect them and their homes. We rejoice to see that a strong clause preserving the sacredness of marriage—no matter what the Ne Temere may say—is found in the Bill. It is sad to hear that numbers are contemplating the abandonment of their homes to escape the dangers that threaten them. As the years pass the numbers of Evangelical Protestants in the South and West grow fewer, and many districts that fifty years ago had large numbers of Protestants are now almost entirely Roman Catholic. The pressure that forces them to leave grows stronger instead of weaker, and the fate of our brethren calls for our earnest prayer. God is able to bring peace even to Ireland in her disturbed condition. Until His law is honoured the land cannot expect a blessing. Incendiarism, robbery, and murder are crimes against Him, and no political object can possibly meet with His approval when it is advanced by such means. The wind is sown—a whirlwind is sure to be reaped, and the future of Ireland will prove that the laws by which God governs the world are not abrogated in that land, which was never more materially prosperous than it is in these days of crime and unrest.

Dr. Scott Lidgett on Reunion. Probably the paper read at the Council which made most impression was the utterance of Dr. Scott Lidgett on Reunion between the Church of England and the Non-Episcopal Churches. He laid down a platform of four planks. Not only must our common Christianity, but our common Churchmanship, be recognised. "Not only must no repudiation of the past, however adroitly veiled, be required from any of the non-episcopal Churches, but their place in the Divine ordering of history must be fully accorded to them and must be recognised in the terms of reunion." All the permanent deposits of faith and order by which the various uniting denominations have been enriched must be gathered together and preserved for the United Church. Uniformity must not be substituted for diversity, and the United Church as a whole, or in any of its parts, must not be subject to autocratic rule. "Within such an order the appropriate place must be found for a reformed Episcopate, a fully recognised Presbyterate, a restored diaconate, and, not least of all for the laity, with the rights of both sexes secured, and 'liberty of prophesying' guaranteed. Finally, there must be the abrogation of the existing state establishment, in order that the united Church may have complete freedom and full power of shaping its life and action in the exercise of the amplest spiritual autonomy." Unless the Anglican Church accepts these four preparatory propositions, "Evangelical Nonconformists will assuredly draw the conclusion that however imperatively demanded reunion may appear to be, the spiritual conditions which would make it possible without breach of trust have not yet been fulfilled." This is plain speaking without ambiguity. It is, however, possible that the last word has not been spoken on the question. Many who accept fully the first three proposals will hesitate to see the necessity of the fourth under all conceivable conditions. No one can foretell what course the political life of England in connexion with Church and State may take. It may demand disestablishment, or for the sake of union the existing conditions of the Establishment may be so modified as to permit the consciences of men to accept what they cannot now accept. Many, however, will read sympathetically his words: "This new pattern must unite freedom with order, set the office of the Ministry in its true relation to the corporate life of the whole body of the Church, and gather up into unity important elements of Truth which the Spirit of God has fostered notwithstanding the anathemas of Rome."

Prohibition. The consumption of alcohol as well as the sale of alcohol will soon become a thing of the past in the United States and Canada. Its consumption ceases as soon as present stocks are exhausted, and we shall see compulsory Total Abstinence the universal rule over by far the greater part of North America. The American Churches have largely contributed to this end, and the Constitution of the United States has been changed in order to make Prohibition universal. As far as human foresight goes, it is morally impossible to restore the old freedom of consumption. When a great alteration of social custom has taken place in America, its reaction is sure to be felt in England. But England is in a different position. We have not had sporadic experiments of prohibition. Although a kingdom, England has traditions of freedom that are more deeply rooted than those of the United States, and unwise propaganda of prohibition may in this country arrest the spread of Temperance Reform—which is badly needed. The experiences of the war have taught us much, and on the lines that were then so successful we believe the best hopes of speedy reform lie. Restriction of hours of sale and the reduction of the strength of intoxicants will do much to prepare the way for further steps and the adoption of Local Option in Scotland, or parts of Scotland, will give us a lesson that will be of untold value. We have no panacea for the evils that afflict mankind save the acceptance of the

message of the Saviour, and our great anxiety is lest misplaced attachment to one particular method of dealing with a grave question may retard the adoption of means for which the public are now ripe.

Jesuitry and Jesuits. Mr. Justice Darling, in the course of a recent case, asked a witness who had been guilty of an unworthy trick: "Are you a Jesuit?" He had in his mind the evasion, mental reservation, and equivocation that find a place in books of casuistry. Challenged to defend his remark, the Judge did not hesitate to say that he wished to know if the man were a disciple of the methods, not an enrolled member of the Jesuit order—for the "Cowl does not make the Monk." As he was on Circuit, he had not at hand the Provincial Letters of Pascal, which prove his case to the hilt, and therefore had to quote Mosheim and Palmer and the suppression of the Order by one of the Popes as proof of his statement. "If I have, perchance, held a wrong opinion in this matter of history and morals, I would claim that I too may plead a 'probable reason' in the statements of Mosheim, Palmer, Pascal, and others, in the condemnation of these doctrines and devices by learned Divines of the Catholic Church and by his Holiness the Pope. So, in case I be not wholly in the right, shall I—as one erring with a 'probable reason'—be entitled to absolution for the offence imputed to me?" Mr. Justice Darling is right. If he had before him any of the works of casuistry published under Jesuit auspices, he would have been able to justify himself by direct quotations. We are aware of the pleas that the guidance given only deals with specific cases of troubled consciences, but the experience of weak humanity is that if the mind gets into the habit of evasion or reservation or equivocation, it will soon slip into ways that are unworthy. It is true that many pupils of the Jesuits' schools have done good service to England during the war. That, however, is no ground for asserting that the casuistry approved by the Order is of a character calculated to develop a healthy moral sense.

Laud or Leighton. Dr. Norman Maclean—one of the most brilliant of Scotch writers and a man of warm-hearted brotherliness—says, "There are but two ideals—the ideal of Laud that would wade through blood to uniformity, and the ideal of Leighton, that of comprehension for the sake of peace." He is right, and to-day the Church of England has to make up its mind as to which ideal it will follow. We are far removed from the age of Laud, but the temper of Laud still exists. The Scottish Church to-day would be episcopal had not Laud determined to force uniformity upon it. That man of iron will and narrow conscientiousness determined that his way was the only way that God could adopt, and in consequence he did more harm to the cause of true religion in this island than any man since his time. Leighton, on the other hand, had a great soul. "Ah, my beloved," he cried, in a sermon, "the body of religion is torn, and the soul of it expires while we are striving about the hem of its garment." The attempt to force uniformity on Churches is doomed to failure. There is only one thing calculated to make failure more certain. Any effort to permit temporary variations with the determination by so doing to assure permanent uniformity is even more fatal. There must be the fullest and frankest recognition of diversity in unity if we are to have real unity. "What the Churches have to do is not to devise some Least Common Denominator and reduce all Churches to the dreary uniformity of that one level. They have each to take their choicest treasure and bring it and lay it as an offering for the enrichment of the City of God." If that be done faithfully, and the spirit of real comprehension be present, then there is a certainty of unity that will persist.

The Charitableness of Names. We are warned that there is on foot a conspiracy to bring about Pan-Protestantism, and to show the world that Catholicity is hostile to reunion through a spirit of exclusiveness. At a recent meeting, one of the most prominent of London Vicars said that the leading articles of secular and religious papers are lacking in charity, and he mentioned one widely-circulated paper of his own Church as a sinner in this respect. Unfortunately, when feeling runs high, men forget the golden rule and think that by calling names they will be able to advance their cause. There is no hostility between true Protestantism and true Catholicism—both mean exactly the same thing—the assertion of the Truth of God as revealed in His Word and in the Person of our Lord and Saviour. On the other hand, Protestantism—witnessing for Truth—is in opposition to Roman Catholicism, or Catholicism with any adjective that reads into itself doctrine that is contrary to the mind of Christ and the Apostolic Church. Those who hold such teaching create an imaginary Protestantism, and denounce it. They add to its horror in the minds of those who accept their guidance by calling it Pan-Protestantism, when those who are loyal to Scripture and our Blessed Lord strive to draw together in order that they may show their oneness in Him. Undoubtedly, there is among all sections of Christians to-day a greater desire for Unity than ever before existed. It may safely be said that nine-tenths of the followers of our Lord outside the Roman Catholic and Greek Churches see no reason for the persistence of the isolation that now disfigures their witness for Truth. The one-tenth holds itself aloof from them and believes that union with Rome and the East is the primary necessity for the maintenance of Catholicity, and therefore opposes by every means in its power the acceptance of any basis of Union that does not lay stress on the ex-

clusive conceptions and accretions that are found in itself as well as in the Greek and Roman Churches. It knows well that the nine-tenths cannot conscientiously accept what it holds to be essential, and therefore it strives to block re-union and unity by every means in its power. Let it appeal to Scripture and Hisory, which alone can vindicate its position; but let it refrain from using words in a false sense for the purpose of misleading the minds of those who are not skilled in Holy Scripture and the records of the Primitive Church.

Mysticism and the Church. Every Christian is a mystic when he is in communion with God. When we pray we come face to face with God as individuals—as persons who know Him whom we do not see. It is impossible to conceive of spiritual growth without this communion. No institution can supply its place, and without personal touch with the Living God through his Son, Christianity as a religion is unthinkable. But that is not the sum total of Christianity. Man is a social being. The Church is the Body of Christ, and those who are Christ's are banded together in a fellowship of which He is head. Institutional Christianity is found in the New Testament wherever the two or three are gathered together with our Lord in the midst. Every member of the Body of Christ shares life with all other members, and unless the bonds that unite are visibly shown in community life, the ideal of the New Testament is lost. The Church does not make a man a Christian. It receives him into the visible company of the faithful—but his real membership depends on his personal hold on the Saviour. Grave errors have been made by those who exalt the Church and its organisation to the weakening of the fundamental conception of the relation between the member and the Head of the Church. On the other hand, an equal error has been made by those who insist on the isolation of the individual soul from all other souls. Mysticism uncontrolled by the fact of the Church and the historic revelation of which it is the keeper has plunged men into all sorts of false morality and teaching. The Church is the organisation for advancing the Kingdom of God, and by its fellowship it bears witness to the joint experience of those who have found the Saviour exceeding precious. The individual brings to the Church his faith and love warmed by his communion with God, and the community employs his witness for the strengthening of the whole and the increase of the trust and usefulness of the individual. God and man co-operate, and the Church is the agency through which God works for the advance of His Kingdom.

Revised *v.* Authorised Version. We have lately had a prolonged newspaper discussion on the advisability of employing the Revised instead of the Authorised Version in public worship. As far as the Old Testament is concerned, very few object to the substitution of the Revisers' work to that of the 1611 Translators. Obscurities are made clear, and there has been no pedantic alteration of the Text. But the New Testament has not only been revised, it has been re-translated, and the rhythm of the book has been changed. In some instances changes of very great value have been made, but the great majority of alterations involve neither doctrine nor sense. They have been made according to rule, and irritate those who are familiar with the solemn cadences of the older Version. By all means let the student in his study use to the full the bald literalness of the Revisers, but a devotional gain is not won by a slavish literalness which spoils stately language without adding to its meaning. Is it too much to hope for a new Revision that will remove inaccuracies and retain the solemn grandeur of a classic that has contributed more than any other book to build up the English language as well as to teach the truth of God to our people? We are as keen as any advocates of the Revised Version for the setting forth of the best rendering of the sacred Text, but we do not find this in pedantic adherence to rules of translation. Scholarship is not necessarily bound up with mechanical renderings that will help a schoolboy to construe with painful literalness, and there is something to be said for the opinion that God at a critical period in our history helped our translators to do a permanent work for His glory.

The War and Religion. The effects of the war on the men who passed through the Army and on the Chaplains who served with them are not identical. Those who are brought daily into touch with our men observe that instead of making their attitude towards God and His revelation more sympathetic, it has given them, as a whole, a harder outlook on the work of the Church. It is easy to denounce institutional Christianity, and say it is to blame. The men have had Bibles, they have listened to addresses in many cases of the most unconventional and non-institutional character, and they appear to be indifferent to the message. We confess we are not altogether surprised. War may produce striking instances of magnificent self-denial, but war is not Christianity in action—no matter how high our ideals may be. A cataclysm has passed over our manhood, which has been influenced by the events that have shaken the world. We must be more earnest in making the men realise the essentials of our Faith and the power of the Person of Christ in life. During Eastertide, the small proportion of young men who communicated in the Church of England was observed by many of the Clergy. We cannot close our eyes to this, and its meaning is of the utmost importance. As a body the Chaplains were deeply impressed with the oneness of their faith and the preciousness of their common Christianity. They are fully alive to the duty of maintaining this conviction, and the Padres Fellowship, through its Council, is now endeavouring to ascertain the opinion of the Chaplains on Fellow-

ship intercommunion without involving congregational intercommunion. The Roman Catholics stand apart from this movement, and the signs point to the adoption by the majority of the Chaplains of a plan by which the members, irrespective of denomination, will be able to meet one another at the Lord's Table. If this be accomplished a great step forward will be taken, for the Lord's Table is not the Table of any Church, and when men side by side partake of the Bread and Wine they realise their brotherhood. Let us make no mistake about the facts. Our men are not under the influence of Christianity as it exists to-day. Our divisions are a stumbling block in the way of our reaching them. Let them see that in spite of our denominational separations we are all one in Christ and they will think more earnestly of the claim of love on their hearts. Unless there is an object lesson of the love we have one for another, it is hard to persuade those outside the Churches that those within have any link that binds them one to another in a holy brotherhood.

The Inter-Church World Movement.

America attempts great things. What is more, she often does them. There are in America 23,000,000 members of the Evangelical Churches and 25,000,000 more are attached to the Churches. The need of a great effort in which all the Churches will take part to place at the disposal of the Churches money to meet fresh claims and enthusiasm to carry out the work of the Kingdom of God was driven home to the hearts of many leaders. The Churches might hesitate and discuss until the psychological moment was lost, and it was determined early last year that the Foreign Mission Boards of the Churches should come together, take counsel, and frame plans. With the exception of the Roman Catholics, the Lutherans, the Protestant Episcopalians, and the Southern Baptists, all the great Churches of the States participate in the movement. Interdenominational bodies—that are so powerful in the States—remain outside. Plans have been made, and a united Budget demanding an appeal for £31,000,000 to be raised this year, and £70,000,000 to be collected in five years, has been made. This is allocated to the various Churches, and there seems no doubt of the success of the effort. We in this country look with amazement at the unity of aim and the immense sums that are going to be raised. The Methodist Episcopal Church has already, apart from this scheme, secured promises of £33,400,000 for its special appeal! We, in England, take very little notice of what America is doing in the spread of the Gospel and the organisation of religious effort, but with a world rapidly shrinking in size the effects of this tremendous accession of resources will soon be seen. Already in some branches of Foreign Work the possession of large sums of money has had its effect, and it must be said that the agents who have been sent in charge of the special work have shown themselves extremely eager to avoid doing anything that will interfere with the comity of Christian co-operation. God works through many means, and if the primacy which we in the old world—especially in England—have so long enjoyed be taken from us by the nation that has become so strong in numbers and energetic in organisation, we can only do our best, trusting God to bless us in what we undertake—remembering that the Church of God is one, and that we all work together for the increase of the Body of our Lord.

THANKSGIVING AND INTERCESSION.

LET US GIVE THANKS—

That the Holy Spirit remains with us and for the promises concerning His indwelling power.
That Christ and Christianity are still, and will be, victorious over sin and death.
For the successful year of work and witness which closed on March 31st.
For self-denials and generosity covering all liabilities to that date.
For early interest in the Thanksgiving Fund, and the promise of widened and practical sympathy with the programme of the Alliance.
For increasing responsibilities, evidencing new calls to service and world influence.

LET US PRAY—

That the present crisis in Christian Reunion may be overruled by God, and true Christian Unity be advanced.
For the Annual Meeting at the Queen's Hall on May 4th.
For all Agents of the Alliance, especially representatives and all Christians in Russia.
That in seeking the fulfilment of the Prayer "that they all may be one" Churches and Christians may be willing to follow the guidance of the Word and Spirit of God rather than denominational advancement.
For the Coming of Christ and His Kingdom on earth.
For more widespread realisation that souls are dying, and more of the spirit of evangelism which characterised the early days of Christianity.
That satanic influences in Spiritism, and other false doctrines, may be overthrown, and young Christians especially be protected.

World Mission Notes.

Missionary Finance. The supporters of Foreign Missions have done splendidly. All records of the past have been surpassed, and incomes beyond the dreams of possibility have been reached by the self-denial of those who have the fighting line of the Church at heart. Practically very few additional sources of income have been tapped. The new wealthy have not come forward. The new poor have shouldered the burden which they describe as a privilege. Treasured jewels have been sold, luxuries have been abandoned, that the Kingdom of God may be advanced. Only God knows what the self-denial has involved to those who would gladly go to the Field and have to be content with giving of what God has lent them. Self-sacrifice is not a war word in the life of Christians—it is a daily practice. They are not among those who, when they have uttered a fine saying, believe they have done a great work. For them, doing is a privilege. Laus Deo!

The American Offering. We in England must be prepared for great forward movements initiated by the United States. There the many millions of Christians do not suffer as we suffer. They have a marvellous power of organisation, and know how to use it. When we read that the Methodist Episcopal Church, whose Foreign Mission income was £400,000 a year, now budgets for the expenditure of £2,000,000 a year, and outside this denominational contribution the Missionary bodies of the States will have something like £5,000,000 a year to spend on Foreign work, we see what has been accomplished by a great wave of enthusiasm. We do not know if men and women are forthcoming in equal numbers, and we are fully aware of the danger of disbursing so great sums of money before full preparations are made for its wise expenditure. The Spirit of God, however, will guide our Transatlantic brethren in their heavy responsibilities.

An Unanticipated Result. Owing to the fact that the needs of the greater Societies impressed the public imagination, the smaller organisations have suffered severely in income. They have experienced economic pressure equal to that on the great bodies. They have through the war fought a good fight, and their self-denial in the field has at least been as great as that imposed on the larger works. They are as truly engaged in work for God as the great Societies, and in many cases have been even more abundantly blessed. This is not the time to overlook their great service, and we would impress upon our brethren the duty of giving them the gleanings of their generosity. "Thinking largely" often means forgetting necessary details. And God has a work for the small people as well as for those who have a large horizon and a world-wide field.

Japan, Korea & China. There is a strong conviction that the Peace Treaty has failed to do justice to Korea and China. Japan has Korea as a vassal, and occupies Shan Tung in China. Japan is a progressive State and lives a long way from the lands that have done most to determine the Peace Treaty. Korea has suffered at her hands, and in spite of conflicting accounts, there is no doubt that the old Hermit land has passed through a period of bitter trial. We wish to see perfect religious liberty established and the removal of all hindrances in the way of Christian propaganda. That has not been the case, and the credit of Japan is at stake. Then in China, territory that is really Chinese passes under Japanese control. As far as the political aspect is concerned, we have no right to comment adversely, but there is such a thing as international justice, and the moral prestige of Christianity is in grave danger of being lowered if the Christian Powers sustain a policy that outrages conscience. We pray that right may assert itself, and that in the Far East impartial justice may be done. If that be the case the path is open for the penetration of the Gospel of Love.

"Echoes of Service." We always read "Echoes of Service" with a feeling that the writers have at heart the extension of the Kingdom of God. We do not know if it has a wide circulation outside the ranks of the "Brethren," but it has the root of the matter in its pages. The letters published are brief—they are full of Christian experience, and they deal with work for God on the Continent of Europe, in S. America, Africa, and Asia. As we turn over its pages we think at times that work in Roman Catholic countries seems to be passing largely into the hands of the "Brethren," for no denominational Missionary magazine known to us deals so fully with evangelistic works in the lands where the Roman Church had exclusive sway for centuries. Is this due to the fact that the Protestant Churches that are organised with a Ministry have lately conceived so high an opinion of organisation that they believe the Church of Rome with its organization can meet the spiritual needs of France, Spain, Portugal, and Italy? We do not know, but we have some acquaintance with the religious state of these lands, and are convinced they need the message of the New Testament as much as India and North Africa.

The Indian Church and Missions. The International Review of Missions has a "Group Study" of the relations between the Indian Christian Communities and Missionary organisations. It is frankly admitted that the vast majority of converts are illiterate, but, it is argued, that if the Government Reforms are demanded by the growth of Indian public opinion, so in the Church, where the relations between Europeans and Christian Indians are much more intimate, there is a just claim for a more effective share in Missionary Administration. It is frankly stated that the money which enables work to be maintained comes from Foreign Sources, and, on the other hand, mention is made of the way in which, during the war, in Y.M.C.A. work, the Indians proved themselves most capable administrators of money entrusted to them. The problem is one of great complexity, and it cannot be forgotten that very frequently the standards of financial integrity which centuries of trusteeship have developed in Anglo-Saxon lands are not easily reached in other countries. That fact must be borne in mind, and trusteeship is an obligation imposed on those who are given God's treasure to administer.

Sadhu Sundar Singh In the same Review, Dr. MacNicol gives a brief sketch of the Sadhu who has lately visited us. He says: "He is India's idea of a disciple of Christ—a barefooted wanderer with love burning in his heart. In him Christ and Hinduism seem to meet and harmonise, and the Christian faith is proved to be no foreign importation, but a flower that can blossom into beauty on an Indian stem." This is high and well deserved praise. Christianity is able to adapt itself to all lands. The Spirit of Christ is the same everywhere, but its manifestation takes different forms. The Sadhu has interpreted Christ to his fellow countrymen in a manner that wins their hearts. His simplicity and trustfulness have won our hearts in England. That, however, does not mean that the methods that work in India should be transplanted here in Indian dress. The Sadhu knows this, and his great object is to preach the Saviour who has saved him, and to let Him make new men and women here as in India.

The Ceylon Leper. The "Foreign Field" brings us news of the death of the remarkable Sinhalese Christian philosopher and statesman, Mr. Mendis, who, when a leper, spent himself in the service of Christ. He used his pen when he could not preach, and his whole soul was devoted to the exposition of the lines on which he believed Ceylon could be won for Christ, and the Churches could be united. He wished to see all the Missionary organisations and Native Churches welded into one. He had a vision of a great appeal to the imagination of the Sinhalese by one National organisation that would win their hearts, and further evangelistic work, and the application of Christian principles to the moral uplift of the people. He has left a deep mark upon the Christian thought of the island, and the Missionary who records his death writes: "He was beautifully happy, and did me a lot of good." "A lot of good"—an ordinary phrase, but how much it means. Unless Mission work does "a lot of good" it does not reach its objective.

"Esparsa Evangelica." We rejoice to know that all the sister Churches working in Spain have united in publishing a magazine which will be circulated among them all. The papers that existed in the past have been suppressed by a voluntary act of self-immolation, and the resources of all contribute to the production of a weekly magazine that is well edited, well written, and illustrated with good taste. There is real life in its articles. The writers are men who love their Master, and there is a complete absence of the sectarian spirit. It is a model that may well be followed in this country, for it shows that men may be thoroughly loyal to their own Church and maintain the higher loyalty to the great Church of Christ, which embraces all Churches. Literature is a great bond of union, and if those who love the one Bible read week by week the same journal devoted to the exposition of the truth of the Scriptures, they will of necessity be drawn closer together.

Uganda, 1919. A booklet with this title can be obtained from the Rev. W. A. Pitt Pitts, Lyncroft, Teignmouth, Devon, and we have no hesitation in saying that no more powerful justification of Missionary effort has been published in our time. It is at once an object lesson of the efficiency in the foreign field due to Church Unity and to the presence of the Holy Spirit with those who are consecrated to the spread of the Gospel. Its statistics are amazing. More than 100,000 of the people have been baptised—but the whole population is four million. Wherever mission stations worked by the people have been established God has given His blessing and the figures for the districts prove that growth has been steady and progressive. It is strange to read that the "work in a Missionary district is very much more exacting than that in a pioneer district." The leader has to deal with more complex problems and ever-expanding demands, until it becomes an area that calls for pastoral work which centres round a European station and is superintended by a European missionary.

Books Worth Reading.

BOLSHEVIST RUSSIA. By ETIENNE ANTONELLI. (London. Kegan, Paul & Co. 12s. 6d.)

M. Antonelli is a Socialist who has wide sympathies. He is a well read and well informed man, but that does not mean he is able to draw conclusions that are of permanent value and a true guide to things as they are. He gives us many documents that are instructive, and he believes that "the evidence of the history of the Bolshevist period in Russia, when studied impartially and objectively, furnishes proof that Bolshevism was in perfect harmony with the historical conditions of the time of the Russian Revolution." He, therefore, holds that Bolshevism was inevitable, and is the expression of the will of the Russian people.

Without professing to be so, he is, in reality, an apologist for Bolshevism, which, with its policy of mystical absolutism and of material class despotism, brought the revolution back into agreement with the logic of Slav psychology. We can see even in M. Antonelli's pages some of its fruits. The Council of the People's Commissioners established divorce by mutual consent of man and wife, and even by request of one or the other. The request must be sent to the local court. "Thus everything in the institution of the family which makes it a capitalist force disappears; the union of the sexes is no longer in any way a union of interests." Incidentally, the family as a unit, too, disappears, and what of the children?

We are informed that the one social institution which the Bolshevists did not touch was—religion. "In certain individual cases, they did not shrink from taking stern action against the Clergy, and they even forbade processions intended to serve a political purpose; but in general they avoided interfering in religious matters. It must be recognised, too, that the Russian clergy, on their side, showed absolute disinterestedness in political matters." . . . "The Russian clergy, by its wisdom and moderation, although hard hit by the Bolshevist regime, which abolished the property of monasteries and convents, showed that it was able to provide for the future and protect religious liberty, the only kind of liberty which up to the present has remained intact." We wonder what those who know of the murders of Archbishops, Bishops, and Priests will think of a writer who can speak of the suppression of religious processions as something more terrible than the outrages against humanity and the law of God. As we read this book a letter from an English lady who spent nine months under Bolshevist rule reached us. She says: "I can assure you that the Russian people—those who form the endless food queues and among whom I spent my time—hate the Bolshevists, and many times I have heard them lament the times when under the Czar, for then, they said, 'we had bread and sugar.' I finished by selling on the streets the few things we had saved, and we are only alive thanks to the American Red Cross." M. Antonelli has not convinced us that Bolshevism is building up an ideal democracy.

MODERN SPIRITISM. By A. T. SCHOFIELD, M.D. (J. and A. Churchill, 8s. 6d.)

We know of no book on Spiritism that can be compared with this. Dr. Schofield is a mental specialist—one familiar with borderland cases. He has worked hard on the problems of the unconscious mind, and has taught us much on the subject. He has been a lifelong student of "occultism" in its strange phenomena and its influence on character. Above all, he is a Christian man who centres his faith on the Lord Jesus Christ and believes in the Bible. Thus equipped, he naturally speaks with authority. Not all authorities are willing to say, "I do not know." He is one of the few who, while admitting his theories do explain much, admit there is a large amount of territory still unexplored, and that facts abound that cannot be elucidated —that is classified under any generalisation known to us. This openmindedness is to us one of the great attractions of a book that will disappoint some readers by its absence of dogmatism, but will come more practically home to most by its solemn warnings.

On some points we are not inclined to agree with him. His discussion of the "aura" is unsatisfactory as proof of its existence. The tricks of the mind are very strange, and the whole subject of illusion is still obscure. We can explain scientifically the variation of the colour that takes place in the mental picture following intense gazing on a colour before us. But can we explain the undoubted fact that to some minds the mention of a figure is accompanied by the appearance of a definite colour? Is it not a fact that "auras" are found round metals when tested in a certain manner? The new neurology, with its power of diagnosis based on real or supposed electric stimuli, presents problems just as perplexing as those mentioned by Dr. Schofield, and at the present stage of knowledge "we do not know where we are."

But this is a minor point. As a whole, the book is a satisfactory exposure of the fraud that accompanies spiritism, of the conclusions confidently asserted as true in spite of the fact that the evidence on which they are founded has broken down, and of the terrible risks that are associated with dabbling in spiritism. We trust many will read and digest what he says. We quote a few passages. "In Spiritism no such (fraudulent) exposures seem to be a bar to faith. Many of the best phenomena it has produced are from convicted impostors." "In 'Raymond' all can be accounted for, more or less scientifically, by telepathy, without the hypothesis of necromancy, with the one exception of the photograph; but can we say that even this is beyond any future possible solution?" (May we say that an attempt to explain the photograph appeared in a Review of Raymond in these columns, and it has been accepted as more than probable by

those who have found other parts of that book hard to explain?) "Sir A. Conan Doyle says that 'Christianity must' either change or perish." "There can be no doubt, however, that it is just in proportion as it has changed that it has perished." We would direct special attention to the wise remarks on the subject of "Spiritism and Christianity" and "True Spiritism."

After careful study of the book as a whole, we confidently recommend it as one of the very best that has appeared. Minds differ, and the appeal of fact and argument varies greatly, but we shall be surprised if impartial readers will not be impressed by the broad sweep of facts and knowledge contained in a book that, perhaps, would carry greater weight if it did not bear proofs of having been written at different times. An excellent index adds to its value as a work of reference.

THOUGHTS ON UNITY. By NEVILLE S. TALBOT. (Student Christian Movement, 3s. 6d.)

Neville Talbot is loved wherever he goes. He has the mind and heart naturally Christian, and his influence is magnetic. His books speak to the heart from the heart, and to disagree with Mr. Talbot ecclesiastically does not mean organic division from him. We somehow always feel that he acknowledges to the full our right to our opinion, and never claims any superiority either for himself or for the Church ideals with which he is associated, "except in so far as truth demands them to be essential." We also think that he is genuinely sorry—if that can be the case when he considers them to be Divinely necessary—that it should be so. But there they are, and he cannot at present get over them. His temper is manifested in his remarks upon "interchanges of pulpits" and "intercommunion of the Churches." "As I have taken upon me to write about unity, I ought to say what I think about these proposals. I do not think there is any shame in the possession of an open mind about such things. That in which we all are—to wit, the Body of Christ—is torn, and that being so it is likely that our minds should be distracted and tugged several ways. We are confronted by issues which cannot be dealt with by the rigour of consistent logic. They are, as it were, too thick for the thinness of theory. If, therefore, I am asked for a very 'pat' answer, I cannot give it."

We do not like the word "pat"—in fact, we do not know exactly what it means. Applied to our Irish neighbours, it carries with it the meaning of an answer which is informing but not directive, and we have read this book with the conviction that Mr. Talbot has given us much generous thought, much realisation of the dangers and evils of disunion, and much information concerning the difficulties, but he does not give us the direction in which we can successfully apply his lessons. This may seem an over statement in view of his words, "it can only be by His guidance that the unity expressed by a representative organ of unity is not a uniformity but a unity in diversity." But it is plain that he believes the Episcopal succession to be a necessity of a true Church and of the validity of the Sacraments from the constitutional standpoint. To come back to our Irishman, like him, he is unconvinced by facts, he is unmoved by the plain inferences he draws from the blessing God has given world wide to Churches of Christ, and he remains by force of personal attachment to his central ecclesiastical ideal, unable to get outside its limitations.

We venture on a prophecy. Mr. Neville Talbot has not said his last word on the subject. A man who lives and thinks as he habitually does in the Spirit of the Master will be guided by the Holy Spirit into a wider place, a larger and fuller conception of the Body of Christ. He will realise that "special occasions" with an opportunity to expound why we differ, and any feeling that the Lord's Table is "the Church's Table" will disappear and that the Ministry of the Word and Sacraments is not determined in its constitutional validity by any type of ordination. We look on him as a man who grows and develops. This book marks a stage of thought that lags behind his Christian love of his brethren. The heart's reasons have not yet overcome the rigidity of the channels that govern his thought. The day will come when in theory as in practice Neville Talbot will be compelled to say, "Sirs, ye are brethren," and will help to lead British Christendom into the full liberty of the Children of God under the Headship of Him who is a Living Person and shares all His choicest gifts with those who are one in Him. We are, indeed, grateful for an honest book that is characteristic of the man who wrote it.

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